

The Anti-Slavery Bugle.

MARIUS H. ROBINSON, EDITOR.

"NO UNION WITH SLAVEHOLDERS."

ANN PEARSON, PUBLISHING AGENT.

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Money carefully enveloped and directed as you may be sent by mail at our risk.

We occasionally send to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth, and who hope that they will either subscribe them money or use their influence to extend its circulation among their friends.

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J. HUDSON, Printer.

The Anti-Slavery Bugle.

From the Anti-Slavery Standard.
THE AMERICAN MISSIONARY ASSOCIATION.

WORCESTER, Mass., Oct. 1, 1858.
To the Editor of the National Anti-Slavery Standard.

The twelfth Annual Meeting of the American Missionary Association has just closed its session in this city. As this assembly is the attempt of professed anti-slavery adherents upon orthodoxy to clear their skirts of the crime of complicity with slaveholders, its general proceedings are of no interest to Abolitionists.

The meetings have been well attended, and much of the speaking of quite an interesting character. Rev. John G. Fee of Kentucky and Rev. Daniel Wirth of North Carolina were the most attractive speakers of the meeting, inasmuch as they seemed the most earnest, the most clear-sighted in their conceptions of the proslavery character of the American Church, and the most radical in their applications of truth.

As early as yesterday morning I went to the lecture of their son against the sum of \$1,000. Many other speakers were present from various parts of the North, prominent among whom were Prof. Cowles of Oberlin, O., Rev. Mr. Bassett of Illinois, Rev. Mr. Thurston of Maine, Rev. S. S. Jocelyn and Lewis Tappan of your city. Whether any of these speakers came in due season, query of the American Board, they made a clear statement and uncompromising opposition; but still, as any withdrawal from Christian communion, fellowship and harmony with those who sustain the Board and Trust Society was concerned, they were all, save Brother Fee and Wirth, utterly silent, and silence their talk abounded in and amounted to *racaille*.

Among the fourteen resolutions adopted by the meeting, the seventh and eighth, are perhaps the only ones of interest to us as Abolitionists.

[These resolutions have already appeared in the *Daily*.]

The Association, having been organized in opposition to the A. B. C. F. M. because of its aid and comfort to slaveholders, and on the platform of a "disownment of slavery by refusing to receive the known fruits of unrequited labor" into their treasury, or slaveholders into their membership or offices, could do no less than say this much as to the guilt of the American Board and its supporters in the eyes of God to be urging the subjects of the grace of God" to pay for doing the devil's work, that the Board have been doing on credit: "Let the dead bury their dead," Dr. Cheever, "and follow me," is the voice of Jesus.

But how we all thank God that Dr. Cheever has taken hold of the Board at all, and *The Independent*! The editors may "pitch in" as they choose, but they can't serve their "Special Constituents" as they did our friend Parker Pillsbury, a few years ago. They could vilify him, as they did, because of his exposures of the wickedness of the Board, *ad latitudinem*, and then close their columns against any reply or proof of the truth of his criticisms. But Dr. Cheever cannot be thus shut out. His rejoinder in this week's *Independent* is able and worthy of his pen, and it is quite refreshing to see him give the editor the lie *ad latitudinem* and handily and handomely. They will have to prove their assertions now or retract them; they cannot skulk this time as they did before, for Dr. Cheever and others to them give him the power to hold them in the proof. God speed the work.

J. A. H.

FLAPDODDLE WITH COMMENTS.

VOLUNTARY SERVITUDE. We find in the following a striking illustration of the growing popularity of the slavery of the South over the pseudo freedom which free niggardom gives to the black. We wonder if the tender sensibilities of any one in the South will be shocked at this sort of African immigration? Had this New York free negro, the right to contract there, to become a slave in Texas? If she had, have not the Africans of Liberia, whose laws interpose no objection or obstacle to us that humanity without piety was power still? Now we would like to know which is Christianity, and Mr. Thurston tells us that it takes both piety and humanity to make complete and perfect Christianity, and yet he seemed to admit that piety alone might be the real thing, but of a definite sort, while humanity alone could not be anything but infidelity. By "piety" they undoubtedly mean a profession of "evangelical sentiments," and these, the Association tell us, equally, consist of a belief in the lost condition of man, the divinity of Christ, the atonement, the general punishment of the wicked, &c. And these they make the first test of membership in the Association, and the fact of being a non-slaveholder the second. But while a man must believe these, in these dogmas to be a member with them, they require no theoretic belief in humanity as a qualification for membership, and, for ought that appears in the contrary, a person may be in good membership with them who believes theoretically in the rightfulness of slaveholding and in its spiritual origin and enforcement too, provided he does not put his theory into actual practice. And this view of their position is justified by the invit which they extended to their communion table, which was spread on the afternoon of the last day of the meeting, for in this invitation they took special pains to specify that they desired none but "evangelical Christians," but wholly omitted to indicate that they intended to exclude slaveholders from their tables their apostles or defenders.

It is intensely and ridiculous to suppose

that it is improbable in the central allegation, that a certain individual prefers slavery to freedom. We know, by abundant and minutely detailed documentary evidence, that great numbers of individuals prefer freedom to slavery. See the fol-

lowing certificate of Mr. Joseph Bruin, so that of fact, dated on the anniversary of our Nation's independence, and inserted, at his cost, in the Union.

"\$250 Reward! Runaway from the subscriber, on the 4th of July, a negro man named Henry, who is about 19 years old; 6 feet 6 inches high; black. He was purchased of Mr. Lewis Hising, of Loudon country, Va., by James Sparks and jumped off the stage about half-a-mile above Alexandria, with his hands fastened with handcuffs. He will no doubt run for a free State.

I will give the above reward for his return to me, dead or alive, no matter where taken.

JOSEPH BRUIN.

Alexandria, Va., July 4, 1858.

What makes Mr. Joseph Bruin so sure that Henry, after risking the breaking of his neck by jumping off the stage in that shackled condition, would aim for a free State? Why does it never enter his head that Henry may have gone to Texas, after first selecting a master for himself? On that very Fourth of July, a hundred advertisements, substantially like this, were to be found in Southern papers, all signed with the names of responsible white men, and all taking for granted that the black men and women therein were running the immense and fearful risks in quest of the sake of freedom? Now, on what evidence are we called to believe the story respecting Caroline. The *Southern Review* tells us that some other paper, which it does not name, saw the report in the *New York Day Book*: What is the moral value of such evidence? It is not less than nothing, and vanity!

But the story is ludicrously improbable in its circumstances also. "A free negro girl, named Caroline—Caroline what? Free negro girls are accustomed to have a name as well as a Christian name and fellowship with all who were Christian in life, like the slaveholders and abolitionists. This seems better; and if the American Church could be brought to this Christian position, how soon would the land be cleared of slavery, and all its abominations. But so long as they recognize at Christians the Priest and Levite who pass by on the other side, because they are evangelicals, and also the rubber themselves for the same reason, and refuse to recognize the "human" Samaritan as a Christian because he is not evangelical, so long will the American Church continue to be the bulwark of American slavery.

But perhaps a decided and consistent action with a clear and unequivocal testimony, is too much to expect of those who have so long twaddled about evangelicism in the sloughs of the American religion. Even Dr. Cheever fails here, for, while he bears a glorious testimony against the slaveholding of the American Board, he is still laboring in its support, even urging the converts of the late revival to pay off the old debt of the Board, as a "free will offering of gratitude and love for these subjects of the grace of God". Now, if slaveholding is of the devil, and the Board has been as diligent in pronouncing it as Dr. Cheever has so clearly shown it to have been, why, in Heaven's name, should he be urging "the subjects of the grace of God" to pay for doing the devil's work, that the Board have been doing on credit? "Let the dead bury their dead," Dr. Cheever, "and follow me," is the voice of Jesus.

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lowing twice a day, at 10 and 4 o'clock, and well intended to prevent the strong from taking more than their share. A pint of water is given to each, morning and evening."

Now look at those facts and figures. Had the Echo loaded her cargo, as the landed others before, and such what survived the passage at the above-mentioned rates, the account would stand about as follows:

Receipts for 314 slaves, at \$500 each, \$157,000
Cost of \$25 in Africa, at \$10 each, \$4,500
Cost of transportation, 1,000

Net profits, \$101,500

It is this powerful appeal to the cupidity of men that keeps up this horrible traffic. For the doublets they hope to possess, men are willing to risk ship, life, and deliberately murder 141 human beings by the slow process of the middle passage!

But why comment upon it? Is not this very traffic specified by the M. E. Church, South?

Could she expect the Captain of the Echo, or one of his crew, if they were all Methodists? Not at all. Their discipline fully tolerates this traffic. And why not? Is it any worse to steal or buy a man in Africa, than in Virginia? In a moral point of view we have thousands now in the M. E. Church, and some of them travelling preachers, who are just as guilty before God as the crew of the Echo. Even in the New York East Conference we know of at least one prominent Methodist, who is looked up to as a man of repute, on the subject of politics. He is really an unnaturalized Irishman—not even a citizen, and his assuming to dictate even to the Democracy, with whom he sits, is but another evidence of the insolence of that class of foreigners to which he belongs, and of the correctness of the Know Nothing creed, upon this point!

The slaves and capitals, calling attention to certain points, are ours. We do not quote this paper as authority, except against the Democracy, and when that party testifies in reference to each other, we give full credit to all that is said, either way, unless they say something ravishing!

The drift of the whole article—and it is nearly a column and a half in length—is to show that the National Democratic Party is a *Hoax*, and that the corrupt and extravagant administration of Buchanan, is only kept in countenance by money. And either by accident or design, the article contains an unusual amount of truth. There is no originality in it, being a reprint of Mr. Yancy's speech, delivered before the Commercial Convention in Montgomery.

As we discuss all intention to meddle in this war upon the National Democracy, by the Southern Sectional Democracy, we are resolved that our valor shall prove equal to that of the nondescript who are to be found in the slaves, yet famous war between the beasts and the birds, and on which occasion,

"The prudent but joined neither cause, Among so many teeth and claws, Till in the battle's thickest heat He thought he saw one side would beat And then he joined the strongest part, And fought with all his might and art."

We repeat, we do not quote the remarks of John Mitchell, because we regard with favor, his opinions on any subject, or consider he is qualified by length of residence, or relationship, to teach American-born citizens, on the subject of politics. He is really an unnaturalized Irishman—not even a citizen, and his assuming to dictate even to the Democracy, with whom he sits, is but another evidence of the insolence of that class of foreigners to which he belongs, and of the correctness of the Know Nothing creed, upon this point!

THE SLAVER HAIDER.

The case of the persons arrested on a charge of having been engaged in the slave trade on board the vessel *Haidie*, which was scuttled and sunk off Montauk Point, Long Island, two or three weeks ago, came up before Commissioner Kenneth G. White, New York, on Tuesday. The affidavit of William King, one of the sailors, throws considerable light on the way the slave trade is carried on. It is substantially as follows:

"The 'Haidie' sailed from New York in February last, commanded by a Capt. Whitney, and with the reputed owner on board, one Bouteille, a Portuguese, bound for Gibralter; to which port the crew seem to have carried a cargo. She had, beside the captain and mate, cook and steward, twelve men before the mast and six passengers, who seem, however, to have had nothing to do with the enterprise, and to have been distributed among the crew. The flag-officer receives one-twentieth, the commanding officer of the *Dolphin* two-twentieths, and the balance is distributed to the other officers and the crew of the *Dolphin* according to rank and rate. It is doubted, however, whether the flag-officer (Commodore Madsen) is entitled to one-twentieth, as he was absent from the *Dolphin* when it was distributed as follows: The flag-officer receives one-twentieth, the commanding officer of the *Dolphin* two-twentieths, and the balance is distributed to the other officers and the crew of the *Dolphin* according to rank and rate. It is doubted, however, whether the flag-officer (Commodore Madsen) is entitled to one-twentieth, as he was absent from the *Dolphin* when it was distributed as follows: The flag-officer receives one-twentieth, the commanding officer of the *Dolphin* two-twentieths, and the balance is distributed to the other officers and the crew of the *Dolphin* according to rank and rate. 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Miscellaneous.

WOMAN'S SOCIAL DISLOCATED.

Says the *Home Journal*.—Among a collection of very able addresses, delivered at the anniversary of the "Young Men's Christian Union" of New York, and published by Thaxter and L. Hutchinson, under the title of "Religious Aspects of the Age," is one of peculiar pick and interest. The author, Rev. T. W. Higgins, of Worcester, speaks particularly of woman's wrong position in our social system; and we extract, below, the bulk of what he said:—

"* * * He is ill, she is ill, who at attributes to any temporary excitement the great and gradual movement in these times, which assigns to woman her equal position in the future, as man has had his predominance in the past? For want of this movement, for ages, a minor key of sadness has run through all the words and works of woman. Who can ever speak of the position of woman so mournfully as she has done it herself. Charlotte Bronte, Caroline Norton, and indeed the majority of intelligent women, from the beginning to the end of their lives, have touched us to sorrows, even in their mirth. And the mournful memory of Mrs. Siddons, looking back upon years when she had been the chief intellectual joy of English society, could only deduce one hope, "that there might be some other world hereafter, where justice would be done to women."

"It is not alone in the great tragedies of life; it is more in the unseen and private sorrows; it is more in the prosperous classes than in the unprosperous; it is more among women who make no complaint than among the complainers, that we see the wrongs in the position of woman. The life, the ordinary life of single women in the community—their life from eighteen years to their wedding day—what is it, in tens of thousands of cases, but one long petty tragedy? A life reputed blameless indeed, but also helpless; a life without a noble hope, without a large enjoyment, without an earnest purpose! It is impossible that the soul should be satisfied with what society gives young girls as the solid material of their lives, dancing parties, a crocheted needle, the last new novel, and the occasional amateur manufacture of rather indigestible sponge cake. The soul demands an object, or it dies. This engine of life, to unmarried women, has led again and again to insensibility and premature decline, for which the doctors could find no sufficient reason. Every man knows it, whose position has given him the confidence of woman. Again and again has been asked by woman, almost with tears in their eyes—persons who had everything that fortune could give them—"Do not merely preach to us resignation, but point out to us some object in existence." How hard it was to answer.

"What is education, what all the varied culture of modern times, to a perplexity like this? It is only giving wings to a caged bird. I remember a young friend of mine, now a happy and successful school teacher, who was asked by a companion, some years since, "why she was so unwilling to leave school?" "I don't want to leave school," was the answer, "because then I shall not have anything to do." "Nothing to do" was the astonished answer. "Why can't you stay at home, and make pretty little things to wear, as other girls do?" It was a correct description. "It is a sad thing to me," said another accomplished female teacher, "to watch my fine girls after they leave school, and see the intellectual expression die out of their eyes, for want of an object to employ it." I once heard a mother say, "I have thought much on this subject, but I know this: my daughters are more gifted than my sons, more cultivated, have higher aspirations; yet it seems to me, when I think of it, that my girls live, all the year round, very much the sort of life that my boys do when they come back from college, for a few weeks of relaxation. I like it well enough in my boys for a week or two at a time, but I should be ashamed to have brought them into the world if they lived so permanently."

"Again and again, in different forms, this problem comes before us. It is a transition age. The old employment of woman are passing by. Less well does the work of the spinning-wheel. The sewing machine is annihilating the needle, and society is to solve a new problem in the position of women. I pass over the darker aspects of her existence. I say nothing of the crime which fills our streets of domestic tyranny and sensuality—of the woman whose life, at first happy, is wrecked by the baseness of manhood, and who then turns to the laws which should protect her, and finds the law worse than the husband. For it is but a few years since laws were repealed, of which that Vermont statute was a specimen, which confounded to the State half the property of every childless widow, thinking that the State could probably find better use for it than she. But I speak now rather of that more common position of the woman, who, cradled in comfort or luxury, finds no place in life for her energies, and has to take her chance for existence in the choice between a husband and nothing; and as some one has said, "that is often a chance between two nothing." And yet these women thus wasted and weary, what is there in existence which they might claim? What place in the universe that they might not fill?"

"As women are now educated, their whole lives are dependent and accidental. I paid to a physician once, speaking of a certain woman who had been under his care, "How great she was in that emergency!" "Don't you know?" said he, "that all women are great in emergencies!" And so it is they are. But emergencies do not come to all; and those who are thus great when they come, are not educated to create them. I take it, every woman that ever lived had wings enfolded in her being, and it was only time and circumstances which decided whether she should prove an angel or a moth. Every woman becomes a Madonna by the graces of the first-born child; and other things may enfold her also. I have seen a fashionable beauty who seemed as if she thought butterflies were only made that she might imitate them in the waving bustle of her garments; I have seen her forget all that gorgeousness, and throw herself down in the mucky street to save a beggar-child from the horses of an omnibus. From the other extreme of society, I have seen a woman who seemed utterly lost and degraded—I have seen that woman mount guard like a lioness in defense of her younger sister not yet fallen like her self. It is so often, that the heroism and power are there, only grant the emergency. But this is not enough.

"We do not educate a man to be great in emergencies only; we ask that he shall have manhood in him, that he shall create his emergency for himself; that he should not wait for victory to come to him; he should, like Napoleon's marshal, be "victory organized." We must train woman to meet the same demand.

"A good instance of the reserved power in woman, has been her demeanor during the civil war in Kansas. I asked, as you did, again and again,

from the returning Kansas emigrants, "How do the men bear themselves in this scene of danger?" and the inevitable answer was, "They bear it even better than the men." Afterwards it was my fortune to visit Kansas when the civil wars were but just beginning, and to see these women before the glow had faded of their cheeks, and the heroism had left their eyes. I saw the very woman who taught her school in the city of Lawrence on the day of the Missouri invasion, and kept the children quiet at their books, the very next door to the burning hotel, because they were safer inside than out. I saw another young girl who had gone alone among an army of two thousand, encamped around the ruins of her home; she went to save some of her father's property, and returned uninjured, and she told me the story above the still-smoking embers. I saw the calm women, who, the Sunday previous, were engaged in making bullets in sight of that same invading army. I saw a woman who had remained in her lonely prairie dwelling, with her sick children, after it was necessary to board up the lower windows, leaving no communication to the house but by a ladder to be lowered or withdrawn, as friends or foes might come by. I remained there till she was burnt out by the assailants. I saw these women, and I heard but one testimony in all that region: "the women in a crisis like this, are braver than the men."

"To reform these things the impulse must come from woman herself. Men judge of women as they personally see them. How can you expect a man to honor womanhood, if you do your utmost to disgrace it by wickedness or frivolity? How can you expect any man to labor for the elevation of those who spurn at the very laborers, and take pains to explain to the world, that they themselves, at least, are not 'strong minded' as if anybody supposed they were! How can any man reverence womanhood beyond the personal experience of his own household? I do not need to visit a man to see what his domestic relations are; I can talk to him about the rights and powers of woman, and his answer gives me the true dauberocracy of his sister, wife, mother, daughter. How can he get beyond the standard of Thackeray—every woman weak or wicked—if he can only judge from a wife who knows nothing in the universe beyond her cooking stove, and a daughter who has not much experimental acquaintance with even that?"

"On the other hand, what tales of meanness or baseness can fully symbolize the power of a noble woman over him who loves her? The table of Ulysses is only half the story. Dryden's story of Clytemnestra and Iphigenia needs to be placed beside it. Woman not merely finds her own soul through woman, but gives it to her lover. Woman has this mighty power—when will she use it nobly? There are thousands today who are looking out of their basements, their poverty, or their crime, for the new age, when women shall be true to themselves than men have ever been to woman; the new age of higher civilization, when moral power shall take the place of brute force, and peace succeed to war.

"A new age is coming for women, as sure as the law of gravitation. Every demand now made by the strongest advocate for her equality will be fulfilled. What is now called fanaticism will one day be simple common-sense. Every claim for general rights, every desire for her employment or certain advancement; it is all coming, it is all there; none of us can prevent it, while every woman can do so much—more than any man—to promote it. And oh, if my voice, a stranger's voice, can reach one woman's heart within these walls, may this, at least, be the result of its imploring, that she who, as a young girl, in the new claims now made for woman, may, in bare justice to her sex, remain neutral. Let her, if she will lift no hand for helping, at least, have the generosity to refrain from opposing those who, this day, in a neighboring hall, are casting down reputation, friends, time, wealth, casting them all down, that they may be living stones in that temple of the future of Woman in Christian Civilization."

DR. JACKSON'S PROCESS OF MAKING SYRUP AND SUGAR FROM THE CHINESE SUGAR CANE.

As we receive many communications asking for information in regard to making syrup and sugar from Chinese sugar cane, we publish the following for the benefit of those interested:

In the first place, it is necessary to filter the juice of the plant, in order to remove the calyx and fibrous matter, and the starch, all of which are present in it when expressed. A bag filter, or one made of a blanket placed in a basket, will answer this purpose. Next, we have to add a sufficiency of milk of lime (that is, lime cracked and mixed with water) to the juice, to render it slightly alkaline, as shown by its changing tannic paper to a brown color, or reddened litmus paper to a blue. A small excess of lime is not injurious. After this addition, the juice should be boiled, say for fifteen minutes. A thick green scum rapidly collects on the surface, which is to be removed by a skimmer, and then the liquid should again be filtered. It will now be of a pale straw color, and ready for evaporation, and may be boiled down quite rapidly to about half its original bulk, after which, the fire must be kept low, the evaporation to be carried on with great caution and the syrup constantly stirred to prevent it burning at the bottom of the kettle or evaporating pan. Portions of the syrup are to be taken out, from time to time, and allowed to cool, to see if it is dense enough to crystallize. It should be about as dense as sugar-house molasses or tar. When it has reached this condition, it may be withdrawn from the evaporating vessel, and placed in tubs or oaks to granulate. Crystals of sugar will begin to form generally in three or four days, and sometimes nearly the whole mass will granulate leaving but little molasses to be drained. After it has solidified, it may be scooped out into conical bags, made of coarse, open cloth, or of coarse, which are to be hung over some vessel to receive the molasses, and the drainage being much aided by warmth, it will be useful to keep the temperature of the room at 80 to 90 degrees F. After some days it may be removed from the bags and will be found to be a good brown sugar. It may now be refined by dissolving it in hot water, adding to the solution some white of eggs, (say one egg for 100 pounds of sugar,) mixed with cold water, after which the temperature is to be raised in boiling and the syrup allowed to remain at that heat for half an hour. Then skin and filter to remove the emulsified albumen and the impurities it has extracted from the sugar.

By means of bone-black, such as is prepared for sugar refiners, the sugar may be decolorized, by adding an ounce to each gallon of the saccharine solution, and boiling the whole together. Then filter and you will obtain a nearly colorless syrup. Evaporate this, as before directed, briefly, to half its bulk, and then slowly and dense enough to crystallize, having the syrup as before in tubs, or panes, to granulate. This sugar will be of a light

brown color, and may now be glazed or whitened, more, how do the women bear it?" and the inevitable answer was, "They bear it even better than the men." Afterwards it was my fortune to visit Kansas when the civil wars were but just beginning, and to see these women before the glow had faded of their cheeks, and the heroism had left their eyes. I saw the very woman who taught her school in the city of Lawrence on the day of the Missouri invasion, and kept the children quiet at their books, the very next door to the burning hotel, because they were safer inside than out. I saw another young girl who had gone alone among an army of two thousand, encamped around the ruins of her home; she went to save some of her father's property, and returned uninjured, and she told me the story above the still-smoking embers. I saw the calm women, who, the Sunday previous, were engaged in making bullets in sight of that same invading army. I saw a woman who had remained in her lonely prairie dwelling, with her sick children, after it was necessary to board up the lower windows, leaving no communication to the house but by a ladder to be lowered or withdrawn, as friends or foes might come by. I remained there till she was burnt out by the assailants. I saw these women, and I heard but one testimony in all that region: "the women in a crisis like this, are braver than the men."

The methods here described are the common and cheap ones such as any farmer can employ.—It may be advantageous, when operations of considerable extent are contemplated, to arrange a regular system of shallow evaporating pans for the concentration of syrup, similar to those now used in Vermont for making maple sugar.

It is evident that no ordinary methods can compete with those of a regular sugar refinery, where vacuum pans are employed, and evaporation is consequently carried on at a low temperature. If the planter should raise sufficiently large crops to warrant the expense of such an apparatus on his place, he would not fail to manufacture large quantities of sugar, and to operate with perfect success; but this can be done only in the Southern, Middle or Western States, where extensive farming is common. Those who wish to have their brown sugar clarified, can add it to some of the larger refineries, where the operations may be completed, and the sugar put up in the usual form of white lumps.

A very large proportion of our agricultural people will doubtless be satisfied with the production of a good syrup from this plant. They may obtain it by the methods described in the first part of this paper, or they may omit the lime, and make an agreeable, but slightly adulterous syrup, which will be of a lighter color than that which has been lined. The syrup can be employed for making molasses and alcohol, but will not yield true cane sugar unless it is well matured.—Agricultural report of the U. S. Patent Office for 1857.

JOHN QUINCY ADAMS TO JOSHUA B. GIDDINGS.

It is a customary thing with members of Congress to keep Autograph books in which are inserted the signatures, accompanied sometimes with an autograph sentence or two, of the Senators and Representatives who may serve during the same time. A friend, who saw, not long since, the Autograph Book of the venerable Representative of the 20th District, was so much pleased with the lines addressed to him by John Quincy Adams, that he obtained a copy, which we gladly transfer to our columns. The names of Adams and Giddings will be hallowed in the grateful remembrance of all true lovers of Freedom, Justice and Humanity, when party Presidents and party Judges shall be preserved only by the catalogues.

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